Vol. II. BOSTON, JUNE, 1889. No. 6.

"Our part is to conspire with the new works of new days."---Emerson.

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Says a subscriber to THE NEW IDEAL,—a thinker, and one competent to speak: *"I do not hesitate to pronounce it the best production of its kind that has ever appeared in this country."* The above from New Jersey;—and the following word is from Florida: *"What I see in your special way of taking hold of the matter is, that you will draw Liberals together—you will help them to know and appreciate each other better."*

THE FREE RELIGIOUS ASSOCIATION

Of America.

CONVENTION AND FESTIVAL

THE Twenty-Second Annual Meeting of The Free Religious Association is to be held in Tremont Temple, Boston, on the 30th and 31st days of May.

THE BUSINESS MEETING

Will be held on Thursday, the 30th, at 7.45 P.M., in Social Hall, on the basement floor of Tremont Temple building. This meeting is for the hearing of reports, election of officers, etc.

THE CONVENTION will be held in the large upper hall of the Temple, on Friday, the 31st, with two sessions. The large organ will be played at the beginning and midway of both sessions, by the celebrated organist, Mr. HOWARD M. Dow.

THE MORNING SESSION,

Beginning at 10 o'clock, will be devoted to the Topic, *"Religious Instruction and the Public Schools."* Addresses by

M. J. SAVAGE, MRS. E. D. CHENEY, T. W. HIGGINSON, and others.

THE AFTERNOON SESSION

Will begin at 3 o'clock, and will be given to the consideration of the question, *"Nationalism or Socialism."* The discussion will be opened by

EDWARD BELLAMY, Author of "Looking Backward,"

Followed by other speakers yet to be announced.

THE FESTIVAL,

With its Supper, Speeches, Music, and social opportunity, will be given in the Meionaon Hall of the Temple. M. J. Savage will preside. Speeches may be expected from him, Ednah D. Cheney, T. W. Higginson, Edward Bellamy, Edwin D. Mead, James H. West, and others. Music by Baldwin's Cadet Orchestra.

The doors will be open at 6 P.M. Supper at 6.30. Speaking will begin at 8 o'clock. Tickets to the Supper, $1.00. Tickets to Gallery, 50 cts. Tickets may be procured of O. Ditson & Co., 451 Washington st., at the office of *The Woman's Journal*, Park st., and of D. G. Crandon, Chairman Festival Committee, at the Convention, Friday.

☞ The members of the Association and all interested in its work are especially reminded that the Annual Fees are now due. Annual members pay $1.00; Patron members, $5.00. May we not hope for a prompt and liberal response to our Treasury? Those who cannot attend the meeting can send their contributions to JOHN C. HAYNES, Treasurer, 451 Washington Street, Boston. Let us hear from you, friends.

Convention Committee, { W. J. POTTER,
EDWIN D. MEAD,
D. G. CRANDON.

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"I think the paper will really fill a need."

[From FREDERIC A. HINCKLEY, Florence, Mass.]

"I am well pleased. To begin with, it looks wholesome, and that is much. Then I like the word from Emerson and the word from Whittier. Also your own phrase, 'Constructive Liberal Thought and Applied Eth-Ethics.' I will call attention to it publicly and privately."

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A word concerning our title-phrase: Mankind's old ideal was a supposed supernatural revelation; the authority of tradition and creed; a life in accord with speculative dogma. The New Ideal, as mankind is slowly coming to comprehend and formulate it, is a naturally acquired knowledge; the authority of the nature of things; a life in harmony with the universe's highest discoverable energies. Our title thus hints forcibly, and in three words, the whole high basis of the world's modern nobler thought and activity.

EDITORIAL.

GENERAL TOPICS.

THE NEW IDEAL'S ENLARGEMENT.

WITH this issue THE NEW IDEAL assumes a cover, thus gaining four additional pages for literary contents. And at the same time the price of the paper is increased to $2.00 per year. At $1.00 annually the paper is printed below cost. Each number of THE NEW IDEAL, if published in the shape of a Magazine or Review, would assume the proportions of certain periodicals for which $4.00 per year is asked. In publishing even at $2.00, therefore, it will be seen that THE NEW IDEAL is not extravagant in the value it sets upon itself. Moreover, we have no doubt that most of our readers will agree that there are few of the higher cost monthlies or quarterlies in this country whose contents are more valuable, or of more permanent and vital interest, than the contents of THE NEW IDEAL.

TRUE WORSHIP.

TRUE worship is *a life*—a life in accord with the laws of things.

GODS AND MEN.

THE gods of men's fancy have often been cruel—but simply because man himself has not been kind. Even to-day, the most of earth's evil is consequent upon human oppression and deceit—which might be done away with.

THE OLD CRY AND THE NEW.

OF old time, the Hebrew's great cry was, "Lord, open thou mine eyes, that I may behold wondrous things out of thy *law*." The cold written formula was the sole ancient inspiration. To-day our aspiration should be, "O for *natural openness of sight*, that we may behold 'wondrous things' in the universe's possible and offered beauty and good."

WHAT MEN NEED.

WHAT men sadly need, in order to be delivered from the woes of life, is not to be delivered from life itself—as a false theology prescribes; but to come more truly and fully into accord with the laws of life; into accord with the upbuilding forces of life. And for this they must have the opportunity, as well as the knowledge and the desire.

ADDRESSES BY THEODORE PARKER WANTED.

A SUBSCRIBER is earnestly seeking two of Theodore Parker's sermon's, now out of print,—"The Dangerous Classes" and "The Perishing Classes." If any reader who can furnish them, or who can tell where they may be had, will address THE NEW IDEAL, stating price, he will be conferring a favor. Not a little inquiry through ordinary channels has failed to secure them.

TO SEE AND DO.

How really to see—to see what is exalting; how really to see, with the eye, with the mind, with the heart, with the soul! and then lovingly and loyally to make the life *the following* of all the Good and all the Beauty and Might and Marvel that lie enshrined in the secret of the worlds,—in this might well be gathered up and comprehended the whole duty and glory of man. And "religion" should become *helpful*.

THE FREE RELIGIOUS ASSOCIATION ANNIVERSARY.

ANNIVERSARY week again approaches, and the circular announcements of the Annual Convention and Festival of the Free Religious Association have already been issued. As will be seen in the advertisement on our front cover, the program touches topics timely and important. Perhaps most interesting among the announcements and promised

addresses is the word speaking the presence of Edward Bellamy, the author of "Looking Backward," whose address occurs in the afternoon. The subject of the morning, however, is also a live one, and, with the advertised speakers, cannot fail to be of help in clarifying somewhat the vexed problem under discussion. In our July number we shall hope to have an extended, perhaps verbatim, report of the entire Convention. In this connection we may well refer to the admirable historical review of the work of the Association, by O. B. Frothingham, which we reproduce in this issue from the May number of *The Unitarian Review*.

THE EDITOR TO HIS VISITORS.

THE Printing Rooms and Editorial Office of THE NEW IDEAL have lately been removed to the new Estes Press Building,—a busy hive of book and paper printing, of electrotyping and press-work and binding, from roof to basement. The Business Office of the paper, however, will be continued at the Hathaway Building, where Mr. West may be found from 10 to 12 o'clock A. M., each day. At other hours he must be sought at the Estes Building, in the rear of the Hathaway.

ALL THE WORLD.

"LET all the sins that ever were committed in this world descend on me, that all the world may be delivered." That *all the world* might be delivered! What love and desire indeed was that!—great as the love and desire of an ideal God. What wonder that, in the eyes of all those who—unknown to the prophet—were observers of his love and passion, he seemed, as he stood uttering his divine cry, to be "transfigured" in face and form, a halo of glory gleaming about his head; divine light flashing even from his garments? And who was the man? The "pagan," Buddha.

AGNOSTICISM AS A WORKING-FORCE.

A GREAT many have asked, of late years, and not without much sneering, if "agnosticism" and the upholding of "ethical" thought above "theological" have been any more fruitful of good results in the world than the popular "faiths." But we may invariably answer, unhesitatingly, "Yes, they have." It has been modern agnosticism—modern doubt as to whether "God" is such a being as theology has always taught; a being doing everything for man that can or ought to be done, and against whose ordering of things, however apparently arbitrary and evil, it would be sacrilegious, even blasphemous, for men to fight;—it has been modern belief, with active demonstration of the fact, that Man himself has always to do for himself if anything is ever done for his betterment,—that has impelled all modern philanthropies and ethical processes of human upbuilding, and roused up even the church, till now she is putting an immense amount of her talent and money and activity into things which shall actually better and broaden human existence. Agnosticism has at least done *that* great good.

MONTHLY, OR FORTNIGHTLY.

FOR nearly six months we have been in receipt of the friendly counsel of subscribers, in relation to the paragraph in our January and February numbers asking if THE NEW IDEAL should be continued as a monthly, or be made a fortnightly or weekly. By far the larger part of the correspondence has desired the retention of the paper as a monthly. Its contents, it is widely claimed, are not of the average weekly religious newspaper order; it partakes more of the nature of a Review. Its contributions are weighty and valuable, and of permanent interest. Each number furnishes study and thought for at least a month. Should it be more frequently published, the rapid accumulation of notable matter would discourage the reader from any attempt whatsoever to master it. The editor is himself inclined to this view of the matter. For the remainder, therefore, of the current year at any rate, THE NEW IDEAL will continue as a monthly. The increased number of pages, moreover, given in the present issue to contributions of note, and hereafter to be continued, will more than ever make each number of the paper a magazine of information and criticism well deserving of a month's careful attention.

TRINITY CHURCH EXEMPTION.

In the *Chicago Herald*, the *Troy Daily Press* finds this item: "The Trinity church property, New York, has an assessed valuation of $3,750,000. This property is exempt from taxes." And the *Press* comments thus:

> The poor family which has a humble home with a mortgage upon it is not so fortunate. If the same spirit animated the Trinity church trustees that gloriously characterized the lowly man of Nazareth whom they profess to follow, they would not permit this magnificent property to go a day longer without bearing its share of the heavy burden of taxation. The Trinity corporation, however, has not the slightest notion of rendering unto Cæsar that which belongs to him according to Christ's immortal command. What an impetus would be imparted to Christianity if a few notable examples, such as we have indicated, of true Christians were given by wealthy churches. But selfishness seems to be as dominant in the Trinity church corporation as at any broker's office on Wall street.

When it is recalled, moreover, that not a little of the above untaxed "church" property is currently said to be rented to saloon-keepers; and that some of the meanest, filthiest "tenement house" property in New York City is, or was till lately, a part of the "church estate," the closing sentence of the above quotation grows in intensity.

ESSAY.

For *The New Ideal.*

"SOCIAL CONDITIONS AND TENDENCIES."*

BY B. F. UNDERWOOD.

THE scramble for wealth and place and power to-day is a continuation of that struggle which, through incalculable suffering, evolved the civilized man out of the savage and the savage out of bestiality. The struggle is more dignified now, and more refined, but not less intense, not less determined, and the essential principle is unchanged. Man's purposive will counts as an important factor and reduces the influences of natural selection, but it does not eliminate competition. Men fought one another once, impelled by hunger and passion. They strive now to outwit and out-do one another in securing whatever will contribute to their comfort and gratify their tastes. It was a struggle then and it is a struggle now. The competition to-day is in the industrial pursuits, in trade and commerce, in the art of war, in methods of education, in medicine, in making religious service attractive, in making money, obtaining office, etc.

Men combined in the distant past, as they now do, for defence. Tribe fought tribe with fists or clubs. Now, nation fights nation with armies of drilled men and with the death-dealing instruments of modern warfare. Workmen combine in unions to resist the encroachments of capital. Employers combine to resist the demands of laborers, and even to overcome competition among themselves, that they may, by limiting production and fixing prices, fleece the public "along the line of the least resistance."

In the modern industrial world machinery has appeared as a revolutionizing agency. Millions of dollars are made now with men the profits on whose labor a few years ago would have amounted to but as many thousands, in the same length of time. The labor-saving machinery is owned by the capitalists, and they reap the greatest advantages from

*Substance of an after-dinner speech before the New York Unitarian Club, on "Social conditions as revealed by the Modern Newspaper—their Tendencies and Remedies."

its use. The public are benefited, of course, by better articles and reduced prices; but the mechanics and artizans and operatives receive no benefits to compare with those secured by the employers. They get better wages, in most cases, than they did years ago; but they are lower in proportion to the number of wants and demands which must be supplied to make their social position as high relatively, their condition as satisfactory as it once was.

Everybody sees that under the present system there is nothing like an equitable — I do not say equal — distribution of the products of labor. The workman, not receiving the full equivalent of his product in wages, cannot buy in the market to the extent of his needs. This reduces consumption, and, sooner or later,— when products accumulate, wages go down, and men are thrown out of employment,— capital feels the reaction of its greed.

Workingmen see that fortunes are made in a few years by labor-saving inventions, which shorten and cheapen the processes of manufacture, while their own condition remains unimproved, — is, indeed, becoming relatively lower every year. Hence, much ill-feeling against the rich, chronic discontent, and the socialistic theories and tendencies which exist, — the desire for a paternal government to protect them; for a gigantic monopoly powerful enough to cope with and to destroy the great monopolistic corporations that, as they believe, absorb their earnings while they and their families continue in poverty.

On the other hand, those who have reaped the advantages of the existing system naturally desire to retain what they have, and to add to it. And they are in a position to do this. Their wealth makes them men of importance and influence. The age is one of industrialism, and they are its captains. They have everything nearly their own way. They can obtain all the newspaper support they desire. They can contribute vast sums to campaign funds, name their candidates for office and secure their election against odds which would otherwise make their defeat certain. Their money enables them to bring influences to bear in State Legislatures, in Congress, even in courts of justice, to further and protect their special interests.

Seeing that wealth is the aim and standard, and that it insures influence, distinction and honor, the energies of multitudes are directed to its acquisition; and all who succeed naturally unite in perpetuating and increasing the inequalities of condition and opportunity that prevail. So the tendency is to enormous wealth, side by side with poverty, and with ignorance, drunkenness and the other evils that poverty produces or fosters; and thus we are confronted in this Young Republic, as never before, with the problem how to retain the incomparable advantages which result from competition, with a minimum of the attendant evils — the failure, poverty, wretchedness, and ruin, great beyond the power of calculation, that are a part of the terrible struggle. Sixty years ago, there were but few large fortunes and but little extreme poverty in this country. Now, both are common and increasing.

Industrial enterprise tends to increasing complexity and division of labor, and specialization of functions. This insures skill in every department of industry, and excellence in the quality of the work in many cases; but does it not, since the system affords no leisure, — which ought to result to all from the use of labor-saving machinery,— narrow the field of individual activity and prevent full mental development? The men who learn the whole of any trade are growing comparatively fewer every year. Think of the shoemaker and the blacksmith who worked at the bench and the anvil twenty-five years ago, as mechanics, in comparison with those who do some small part of the work of these trades in large establishments to-day! Will the next generation of mechanics and artizans be better equipped than those of the present, for resisting encroachments upon their rights and obtaining a fair share of the advantages resulting from the wonderful improvements and inventions which are continually destroying trades and making much of the mechanical and manufacturing work of the world almost automatic?

The competition between capitalists in the same kind of business,— when it is not rendered unnecessary by "trusts" or similar combinations,— is keen, and employers sell in the best market and get labor as cheap as they can. This they have to do or fail. They are constantly studying with a view to cutting down expenses. This is natural enough. The manufacturers are protected from competition with foreign producers; but the laborers in this country have to compete with laborers from every part of the world. Being but poorly organized, their wages are regulated by the law of demand and supply, and not by the profits on the products of their labor.

What is the remedy for these conditions and tendencies? It is hard to say. Evidently the working-classes must look to themselves and not to outside influences for the counteraction of the evils from which they suffer. Their reliance must be on education and popular intelligence. More important than all else is that moral education which must be the basis of all permanent reform, and which has hitherto formed but a small part of popular instruction. Not much need be expected from the pulpit or the press in originating great moral and social reforms. The pulpit but represents the popular religious thought,— indeed hardly keeps up with it; the daily press scarcely more than reflects public opinion. These agencies will never initiate a new social and moral movement, however much they may co-operate for its success when once inaugurated and under discussion.

I do not believe there can be continued progress without continued competition, nor competition without more or less poverty and suffering. But the influence of justice, and the spirit of humanity in business and social life, must mitigate the evils of the struggle. The *fittest* will survive; but to this class, by a deeper recognition of the solidarity of the race, and by affording, as far as possible, equal *opportunities*, at least, for all, may be added many who otherwise would fall in life's battle — who would be among the unfit.

Out of the present state of things may grow a more ideal social condition, although the two tendencies — to an aristocracy of wealth and to a condition of poverty for the masses— are strong.

On the banks of the Jordan and along the shores of the sea of Tiberias, the people nineteen centuries ago were in such wretchedness that they despaired of improvement in this world, and were led to expect relief possible only by the ending of all earthly ambitions and hopes, and the establishment, by supernatural interposition, of a new order. Out of the poverty, distress and despair that then and there existed, sprang up a movement which stirred the hearts of millions and has revolutionized empires. Out of the competition and the conflicting interests, and the discussion and agitation which have begun, in this and other countries, let us hope will come a great movement that shall help to solve these problems on the basis of justice to all.

GENERAL CONTRIBUTIONS.

ROMANISM AND AMERICAN LIBERTY.

Apropos of the celebration of the centennial of Washington's inauguration as the first president of this republic, some of the leading Roman Catholic clergy, who rejoice in the ecclesiastical titles of cardinals and bishops, have been very anxious to demonstrate the entire accord of Romanism and the Roman Church with the best traits of American liberty, particularly with its toleration of difference of re-

ligious belief. As if they could blind the world to the notorious fact that intolerance is as much the essential principle of Romanism as it is of Mohammedanism. If Romanism and American liberty are compatible and at entire accord with each other, why do not the Roman Catholic priests let their people fall into line with the mass of the citizens of this republic, and why are they found waging an implacable war with that system of State secular education, without which a free popular government cannot exist?

In point of fact, the Roman church is not only incompatible with American liberty, but with modern civilization as well. It is a curious fact that when an institution of whatever kind becomes, in the process of time and human progress, out of date and an obstruction to the onward movement of a more fully developed and nationally organized social order than that in which it originated and flourished, the upholders of that institution are sure to make themselves more and more offensive, so that society cannot let them alone, however much it may be inclined to do so. The final period of a lost cause and obsolescent system of civil or ecclesiastical rule is thus the period when its supporters are most arrogant and pretentious, and obstructive of the new social and political order with which they find themselves confronted and in collision. Even in Roman Catholic countries the modern spirit or *Zeitgeist* is so prevalent that the priesthood proclaim themselves the subjects of all sorts of grievances. In the last days of American slavery its upholders were more arrogant than ever, and boldly announced their purpose to be either to destroy the republic or to have their peculiar domestic institution recognized and legalized throughout our entire territorial domain.

So with Romanism, which is an unmitigated spiritual despotism. Its priesthood, encouraged by the suppleness of American demagogues and politicians and the subservience of a venal and recreant press, fondly dream of making their hierarchy as supreme in this most modern of countries as it once was in mediæval Europe.

Ludicrously enough the Catholic hierarchy are endeavoring by a falsification and barefaced misrepresentation of the facts of American history in the historic books designed for the pupils of their parochial schools, to induce in them the belief that this republic was organized and created by Romanists mainly. The historian Bancroft says that in the time of the Revolution the members of the Roman Catholic church in this country were but one in seventy-five of the population, and they were mostly new-comers in the Middle States and sided with the British, so that the English General Howe formed a regiment of Roman Catholics in Philadelphia. According to the typographic historian of the Revolution, Lossing, the British minister, Lord North, sent over eight regiments of Roman Catholic Irishmen, the strongest and best part of the Irish army, to help coerce the Americans into submission to the British crown. Ireland had then a Parliament of its own, as it now desires to have; and that Irish Parliament, on hearing of the battles of Lexington and Bunker Hill, voted the above eight regiments by 121 against 76, to assist in crushing the people of the old Thirteen Colonies in their effort for political independence.

The clerical personage in Baltimore known as Cardinal Gibbons may profess as much admiration as he pleases for the character of Washington, and make an ostentatious display of that admiration to the world; and Bishop Healy of Portland, Maine, may issue a studiously patriotic address to his Catholic subjects in the Pine-Tree State,—but all will not do. Romanism is a priestly and not a popular religion. Its rulers are an ecclesiastical aristocracy, as much as the civil rulers of European kingdoms are an aristocracy. They bear sway not by the will of the people, but by the grace of their Deity, who is simply a priest writ large. The American republic sprang out of the bosom of religious Independency, otherwise known as Puritanism, or Congregationalism, whose clergy were simply mouth-pieces of their congregations, standing on the same plane with them. It was in the pine-board meeting-houses of New England that the future caucus-loving nation was born, and not in any gorgeous ecclesiastical minster with its purple-robed hierarchy arrogating to themselves the power of admission to or exclusion from the kingdom of heaven. A European duke would not be more out of place in this people-swayed country than is a Roman Catholic cardinal, or prince of the papal church.

B. W. Ball.

A MONUMENT TO ALL RELIGIONS.

The idea of the fellowship of religions, which Emerson made immortal in literature, has at last found a worthy and imposing architectural embodiment. A Belgian philosopher had been led by his studies to the conviction that all religions are true as symbols, however inadequate, of our relations to the Supreme, and good in so far as they help us see something divine in our aspirations towards every form of the ideal. The fact that several different opinions about religion were represented in his family has been commemorated in the erection of a tomb, of which a full account has been published by the architect, M. Adolphe Samyn, in the columns of a Belgian periodical, *l' Emulation*, as well as in a handsomely printed and illustrated pamphlet. A copy of the latter work may be seen at the Boston Public Library; or it may be procured from Ch. Claesen, 26 Rue du Jardin Botanique, Liege.

The monument stands in the center of the cemetery of the village of Court-Saint-Etienne, Brabant. The height is about forty feet; and the style is like that of an ancient Hindu tomb, or a kiosk, with a square ground-plan, two stories, columns at the corners, and a cupola terminating in a sepulchral urn. The four façades bear, in French, Greek, Sanscrit, and Egyptian characters, the words found alike in Aristotle, in the Vedas, and in a hymn to Ammon, "The One has many names." On the outside of the columns are carved the monogram of Christ, the names of Allah in Arabic letters, and of Odin in Runic, the Greek invocation which stood upon the temple at Delphi, "Thou art," the sacred monosyllables used by the Hebrews, Brahmins, Chaldæans, and Chinese, the thunder-bolt of Jove, the hammer of his Celtic brother, the holy fire of the Parsees, and the Buddhist wheel of the Law. On the inside of the columns are the following emblems of immortality: the phœnix rising from his ashes, the lotus, the new moon, the butterfly, the ear of wheat, the relighted torch, the serpent biting his tail, the acacia growing up out of a sarcophagus, and two very old forms of the cross, that found on Egyptian and Assyrian monuments, and called the key of life, and that used on Scythian and Gaulish coins, Icelandic and Etruscan jewelry, prehistoric pottery, and Buddhist idols. The tablet, destined for the names of the dwellers in this tomb, has on each side the figure which Assyria called the tree of life; and beneath these emblems are the following sentences, in French, "Thou shalt love God with all thy strength, and thy neighbor as thyself: there is no greater commandment." "What is the supreme rule? Tenderness towards all creatures" (Vishnu). "My doctrine consists in uprightness of heart and love of one's neighbor" (Confucius). "Love mankind: follow God" (Marcus Aurelius). "My law is one of grace for all" (the Buddha). "To good thoughts, good words, good deeds belongs paradise" (Zendavesta). "O my heart, do not accuse me before the God of judgment" (Egyptian Book of the Dead). The door which leads down to the vault is ornamented with Egypt's winged globe, and also with these words, quoted from "the great poet philosopher of America" in the

original English: "From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all."

A more appropriate passage might have been selected; but it is pleasant to be able to contrast this tribute to Emerson with the charge made in a text-book, now in use in parochial schools in Boston, that "He was color-blind to the spiritual."

The erection of so noble a monument, in what has been a very bigoted country, is a delightful sign of the progress of freedom of thought; and hearty gratitude is due to the builders. It would, perhaps, have been better to put in some Protestant emblem, like the open Bible; and too much space seems to be taken up by forms of faith which have lost all influence. A friend, who looked over the pamphlet with me, said, "Why, this looks like the tomb of all the religions. So many of the family are dead already, that none of them can be immortal." FRED. MAY HOLLAND.

INTELLECTUAL DISHONESTY.

IT is a matter of common observation and remark that large numbers of people avoid church-going. Clergymen, and the publications self-styled evangelical, talk much of the unchurched portion of the population, speculate on the probable reasons of their abstinence from public worship, and try methods of attracting them to it. There is one cause of this abstinence, however, influencing a large number of people, which the clergy and their associates seem not to have thought of, namely, that a considerable proportion of the things asserted or taken for granted in the church service are contrary to fact, or to reason, or to truth; that the hearers are taught there, as true, much which they have good reason to believe not true.

You go on Sunday to a building in which public religious services are to be held, and you hear the speaker declare that it is God's house; although everybody knows that it is the property of certain men who ordered it built for their own purposes, who gave money or promises in payment for it, and who have the right to sell it whenever they think fit. You hear him read from a book which he calls God's word, and which he says claims to be God's word; though it makes no such claim, and though its sixty different parts are well known to have been written by various men, in different ages, for their own purposes, and to show by their contents not merely human imperfection, but extreme ignorance, superstition, bigotry and inhumanity in some of the writers. You hear him affirm that the day of the week on which he speaks is God's day, and also that God has, in the book above-mentioned, commanded it to be kept holy, though no such command, direct or indirect, is to be found there. He also calls that day "the Lord's day," though Jesus, whom he calls "Lord," has given no direction whatever respecting it. He addresses his congregation as composed partly of saints and partly of sinners, though all the former class are, and are known to be, and confess themselves to be, sinners, and though all the latter class resemble the former in being compounded of merit and defect. If the preacher more prudently classifies his hearers as penitent and impenitent, this distinction is equally misleading, since the latter class do more or less repent, and the penitence of the former class does not prevent repetition of their sin.

One chief case of gross misrepresentation in the sermons, the commentaries, and the whole religious literature of the sects which call themselves "evangelical," is the assumption that the predictions in the Old Testament, called Messianic, were intended to refer to Jesus of Nazareth, and that they were truly fulfilled in the life and death of that greatest of religious teachers. All who read history without orthodox preconceptions know that the great central idea of those predictions — namely, deliverance of the Jews from Roman and all other oppressors, and their triumphant establishment in Palestine under a king in the line of David — has never been fulfilled at all; and they know also that the real life and work and death of Jesus showed absolute contrariety to those predictions. Of course, those who see the central points of clerical assumption in those particulars to be false have small reason to frequent the churches in which they are taken for granted as true.

These are but specimens of numerous cases in which the habitual assertions of popular preachers are untrue. I will mention some other cases of clerical indifference to truth, when it infringes upon church doctrine or church custom.

It is said that the wife of the late George Ripley, a lady of great intelligence and refinement, before accepting the Roman Catholic faith, told the Bishop that she could not do so if belief in every article of his creed was indispensable. The Bishop is said to have replied,— "Madam, it is not necessary for you to believe, only to submit." The only thing necessary was to agree to receive as true that which she did not believe to be true.

My own experience with a Protestant minister was similar. When, many years ago, I was desirous to join an Orthodox Congregational church, I found that its creed required profession of belief in the doctrines of the Westminster Assembly's catechism. On my specifying to the pastor one of those doctrines which I positively disbelieved, he said that that fact need not prevent my signing the paper, since the assent was expected to be general, not particular, and acceptance of the catechism "for substance of doctrine" was all that was necessary. My reverence for the minister, and my trust in his wisdom and goodness, prevailed to overcome my scruple, and I joined his church; but, years afterwards, I withdrew from it, having found the whole sect to which it belonged unsound, in regard both to religion and morality.

In many clergymen of the Episcopal church I find a continuance in church customs and teachings in direct conflict with their individual belief. To specify a case which has been long on record, — Dr. Whately, Archbishop of Dublin, published a volume entitled "Essays on some of the Difficulties in the Writings of St. Paul." One of those essays was on "The Abolition of the Law,"— in which he undertook to prove, and did prove, that for Christians the whole Mosaic law was abolished, both the part called ceremonial and the part called moral, both being superseded by the better laws of Christ, given in the New Testament. In an elaborate note to this essay he argued the Sabbath question, undertaking to prove, and actually proving, from the Bible, that the fourth commandment of the decalogue was designed only for the Jews, and that the whole purport of New Testament teaching in regard to sabbath observance went to show that Christians were free from it. This, we are bound to suppose, represented the general belief of Dr. Whately; yet he was and continued to be, one of the rulers of that church which made and still makes it the duty of its ministers to read before the people the commands of that decalogue, and requires the people to respond to each one of them, "Lord, have mercy upon us, and incline our hearts to keep this law." How is this to be reconciled with honesty in religious teaching? And how can ministers of the Broad church at the present day justify themselves in holding the same position?

In a book recently published by a clergyman of that church, a book very excellent in the main, called "The Heart of the Creeds," the author urges union of the sects into which Christendom is now so discreditably divided, and specifies the manner in which, he thinks, such union may be affected. Describing the doctrinal attitude of churchmen, he says:

"When we say of Jesus, 'Conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, and went into the place of departed spirits,' we mean simply to declare our belief in the *facts* of his history, whatever they are" (p. 77).

That is to say, by a specific declaration of several things, they *mean* several things which may be (and probably are) entirely different. And our author proceeds to say, p. 80:

"The cause of the breach between Unitarians and Trinitarians is no longer what it once was, a radical difference of conception of divine things, for both have grown wiser and more enlightened in half a century, and both may now, if they will, worship with the same venerable forms, and express their faith by means of the same time-honored symbols."

That is to say, since within fifty years Unitarians and Trinitarians have grown wiser in such manner as to become more accordant in sentiment and conviction, let us form a more perfect concord by uniting in the use of that same old phraseology which we used before we grew wiser, and on account of the manifest incorrectness of which the Unitarians originally left us.

To propose that Unitarians should seriously and publicly declare their belief that Jesus was conceived of the Holy Ghost, and should periodically use this phrase as a mode of expressing their actual belief that he was *not* so conceived, is certainly peculiar, and seems far nearer Jesuitical than Apostolical instruction.

Further on, our author assumes, as if it were an additional persuasive of Unitarians to the combination he proposes, that "Every truly religious man is of necessity a Trinitarian."

To cite another case, in which all the Protestant sects are implicated:

We have now had for several years a Revised Version of the Old and New Testaments, which was undertaken because the recognized errors of King James's version needed correction. Moreover, it was undertaken with the express provision that no change should be made which was not really needed to express the true meaning of the original.

The Hebrew and Greek originals of these books were assumed by the Revisers to be the Word of God. In the authorized translation they found thousands of passages in which correction was needed, and hundreds of passages where a change was indispensable to show the true meaning of God's Word. It would seem, then, that this truer explanation of God's messages to men, making, in fact, a new revelation to the great mass of the people, would have been received with joy by those who call themselves God's ambassadors; would have been read by preference in their pulpits, and recommended for use to their parishioners, in place of the manifestly incorrect version of King James. The facts, however, are, that very few orthodox ministers read the Revised Version in their pulpits, and very few recommend it to their people; and those of whom inquiry is made for explanation of this state of things say plainly that the phraseology of the old version "sounds better," and has been so long sanctified in the popular mind by their presentation of it as God's Word, that any change of phraseology would diminish its effect upon the hearers and readers. That is to say, these men who claim to be ambassadors of God care less to give his true message than to maintain in the popular mind the credit of that erroneous version which they have vouched for as our divinely inspired guide both as to fact and doctrine. They deliberately sacrifice the true sense of their holy book to retain the sanctified sound of an incorrect translation of it.

A noteworthy sign of the times is that a few of the more candid sectarian periodicals now feel obliged to expose some of the worst specimens of pious misrepresentation by their clerical brethren. Thus, a writer in the orthodox *New Englander* for February, elaborately reviewing Professor Shedd's ponderous volumes on "Dogmatic Theology," feels constrained to say,—"The statement that the writers of the four Gospels were directly commissioned by Christ to write these narratives is without a shadow of proof, and is sought to be supported by a most flagrant misuse of texts. We can however, see that the exigencies of theory seem to demand even this groundless assertion. But the statement that the four Gospels were written by four of the twelve Apostles (p. 84) is so astonishing a misstatement of fact that we have been at a loss how to account for it."

If I have seemed to any reader, in the title and contents of this paper, to charge a class of men much respected by the community with deliberate dishonesty and hypocrisy, I must call his attention to a curious, though little recognized, characteristic of human beings, civilized as well as savage. "The human soul is hospitable, and will entertain conflicting sentiments and contradictory opinions with much impartiality." This trait appears quite as much among the occupants of pulpits as among their hearers. Even that master of logic, Dr. Whately, had, no doubt, some way of justifying to himself the direct contradiction between his printed opinions and his practice as clergyman and archbishop. It is not strange, then, that other clergymen find plausible reasons for going with the tide of clerical custom, and using the old sanctified phraseology without regard to the fact that the absolute untruthfulness of much of it has been fully exposed, and is well known to a large part of the community. Meantime, the fact remains that, with many people, the main disuasive from church-going is that they have found good reason for disbelieving very much that the clergyman says. The only way for ministers to regain their hold upon these men and women is to study the later criticism of their standards, and to discontinue such of their customary assertions and assumptions as are disproved by that criticism.

CHARLES K. WHIPPLE.

SWEET PRATTLING CHILD.

(For Hilda.)

SWEET prattling child!—in you defied
The Sphinx no more its empire keeps!
Old Cosmos, found a tongue at last,
Comes blushing from his Eastern steeps;—
And with your lot his lot is cast,
And in your eye is many-eyed!

And in your eye is many-eyed!
My buried years your youth absorbed—
I live the older days redeemed:
All heights and depths in you love-orbed,
And hope of earliest sunshine streamed,—
Your eye's blue made the heaven's bride!

Your eye's blue made the heavens bride!
O child! child! child! I hold you near—
Your plump cheek fast against my own—
Aladdin to the treasured sphere,
The known to summon the unknown,
The wearied sphinx in you defied!

HORACE L. TRAUBEL.

THE PHILOSOPHY OF FREE RELIGION.*

IV.

BY FRANCIS E. ABBOT, PH.D.

§ 18. It has been thus far shown that the real object of knowledge is not, as the Greek Theory of Universals teaches, the "tode ti" or INDIVIDUAL OBJECTIVE THING-IN-ITSELF; nor yet, as the German Theory teaches, the "Vorstellung" or UNIVERSAL SUBJECTIVE CONCEPT-IN-ITSELF; but rather, as the American or Scientific Theory teaches, the UNIVERSAL OBJECTIVE GENUS-IN-ITSELF. That is to say, the real object of knowledge is not the concept at all (though this, too, may become a real object of knowledge), but that which is really known by means of the concept: namely, the REAL

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Universal Kind of Real Individual Things, internally so self-related as to constitute one essential whole out of many essential parts, and rendered intelligible through this real internal self-relation.

§ 19. Against this determination of the object of knowledge may be arrayed the current notions of the "relativity of knowledge." This doctrine, a truism or a falsity according as it is conceived, is too often made to take account only of the cognitive relation between the object and the subject, ignoring altogether the internal self-relatedness of the object in itself — which is the main part of the business. The argument commonly founded on it is that, since the object can only be known in relation to the subject, and since man's knowing-faculty is necessarily limited and imperfect, therefore *man can know nothing of the object as it is in itself.* This conclusion is far too large for the premises. From these it only follows that man's knowledge of the object is limited and imperfect — which is true; it does not follow that man knows nothing of the object as it is in itself — which is false. The above conclusion makes two enormous assumptions: that the object *as known* must of necessity be totally different from the object *as it is in itself,* and that the object as it is in itself cannot be known *at all,* unless it is known *wholly.* Neither of these assumptions has any foundation in reason or in fact. Just so far as man discovers the real internal self-relatedness of the object, just so far he knows it as it is in itself; for to know it "in itself" can only mean to know it in its internal relations. Science, which is his verified knowledge both of external and internal relations of the object, is at once the measure and the proof of his knowledge of it as it is in itself.

Rationally interpreted, the doctrine of the "relativity of knowledge" means merely that man can know the object so far only as he has the capacity to know it — which is surely a very innocent proposition; but to interpret it as meaning that man cannot at all know the object as it is in itself is to commit the absurdity of denying the very possibility of human knowledge. For "not to know the object as it is in itself" is either (1) to know it as it is *not* in itself, which would be *absolute error,* or else (2) not to know it *at all,* which would be *absolute ignorance.* To one or the other of these all human knowledge is reduced by the common interpretation of the doctrine of the "relativity of knowledge." The world needs a wiser doctrine.

§ 20. So important to a truly scientific theory of the universe is thorough comprehension of the Scientific Theory of Universals, and, in particular, of the principle of the Intelligible Reality of the Genus-in-itself, that a single clear and simple illustration of this principle will be no waste of space. Let us take the "family" as an easily conceived instance of the real genus in itself.

In modern civilized communities, the political unit is the individual; but the social unit, as distinguished from the political unit, is the family, since society as such consists only of complete and incomplete families. The married individual is a member in each of two complete families — that from which he sprang and that which he himself founds. The unmarried individual is an actual member of the family from which he sprang, and also a possible founder and member of a new family of his own; hence he must be regarded as existing partly in a complete, and partly in an incomplete family.

Every complete family as such is essentially and necessarily composed of several individual members — father, mother, and one or more children. The father is related to the mother as husband, and the mother to the father as wife; their reciprocal relation is marriage. The father and mother are both related to the children as parents, and the children to the father and mother as offspring; their reciprocal relation is parentage, on the one side, and filiation, on the other. The children are related to each other as brothers and sisters: their relation is that of brotherhood or sisterhood. Father, mother, and children, although separate individuals, are constituted a real family by these interrelations of marriage, parentage, filiation, brotherhood, and sisterhood; these family relations themselves, in their totality, make up the family constitution, and are precisely as real as the individuals related, inhering in the family *as such* and *as a whole,* and subsisting neither in any one individual member nor in any outside observer. If there is to be either a real father, a real mother, or a real child, then there must be a real family of all three; there can be no father without a mother and a child, no mother without a father and a child, no child without a father and a mother. Nay, more: no individual as such can exist except as a member of some family precisely as real as himself; the reality of his family is the absolute condition of his own reality, and, *vice versa,* the reality of several individuals is the absolute condition of the reality of the family. All individuals compose the genus family. All families compose the genus society. All societies compose the genus mankind. All individuals = all families = all societies = all mankind.

In this union and interrelation of many in one and one in many, in this immanent relational constitution by which many individuals exist and are indissolubly united in one kind, lies the very essence of the family as such; it is this system of inherent relations, precisely as real as the individuals related, and wholly independent of any outside observer, which constitutes the intelligible and essential reality of the family as a genus in itself. Every family must be relationally constituted in order either *to be* a family or *to be known* as one; every genus must be relationally constituted in order either *to be* a genus or *to be known* as one. Immanent in the very nature of being, this principle of the objectivity or reality of generic relations is the absolute condition of the possibility of a World-Order; and, immanent in the very nature of knowledge, it is no less the absolute condition of the possibility of a World-Science.

§ 21. Now in order to escape from the dense fog of error which, generated by the doctrine of the exclusive subjectivity of relations, has settled heavily down over so-called modern philosophy under the malign influence of the German Theory of Universals, let us imagine an outside observer, as knowing subject, set in actual relation to a particular family, as object known.

I. First of all, it is to be noted that the observer and the family are, numerically considered, *two distinct and independent realities.* So far as they are now related in the mere act of knowledge, one is the subject and the other is the object of this act; to this extent they are reciprocally dependent, — that is, the present act of knowledge is conditioned upon their being brought into present relationship. But, so far as they exist in themselves, neither subject nor object is at all dependent upon the other; the observer is *intelligent in himself,* independently of the family, and the family is *intelligible in itself,* independently of the observer. The present relationship of knowledge is necessary neither to the intelligence of the subject nor to the intelligibility of the object, nor yet to the real existence of either.

II. Next, it is to be noted that *what the subject knows of the object,* in the present relationship, is identical with the *concept which results from that relationship.* If the observer's knowledge is real (that is, if it is neither error nor ignorance mistaken for knowledge), then his concept of the family reproduces subjectively and accurately the objective relational constitution of the family. What the observer knows is, not his own concept, but the family itself; the concept is simply his knowledge of it. Otherwise, the

family would not be the object at all — which it must be in the case supposed. As self-conscious, the observer doubtless knows his own knowledge, too; but his knowledge of the family, if real, is primarily knowledge of the family itself, and only secondarily of the concept of the family.

III. Further, it is to be noted that the degree, quantity, and quality of the observer's knowledge of the family, in the case supposed, depend on *two conditions:* (1) on the fulness and accuracy of his previous knowledge of the real genus "family" in general, and (2) on the fulness and accuracy of his observation of this family in particular. If the observer were only a child, he would know little of the real family constitution in general, and would necessarily form a very vague and inadequate concept of this particular family; and so, likewise, if he were a chance visitor from some planet where babies grow on trees or fall in raindrops. Only he who already possesses profound knowledge of a real kind will quickly and thoroughly comprehend a new case of that kind, and then only if he keenly and comprehensively observes it. The adequacy of a concept to its object must always depend on previous thorough understanding of the genus to which the object belongs, and of the lower and higher genera to which this genus is related in Nature. Our observer can "know" the family, as object, on no other terms than these. The price of all knowledge is *experience*, and this price he must pay.

IV. Lastly, it is to be noted that the concept (that is, the observer's actual knowledge of the family) is a *product of two equally real co-factors*, the observer and the family as subject and object. The observer is intelligent in himself,— more or less so according to his native capacity and the amount of his previously acquired knowledge; the family is intelligible in itself,— its intelligibility (since all relations as such are essentially intelligible) being simply the necessary consequence of its relational constitution. The concept, as actual present knowledge of the family by the observer, *results* from bringing an intelligent subject into actual relationship with an intelligible object; it is determined to be what it is, and not otherwise, by the united determinant influences of both. Certainly, if the object did not impress, affect, or act upon the subject in some way or other, it could never be known by the subject at all, and the concept would not in the least degree reproduce its relational constitution — which the concept incontrovertibly does, if it is real knowledge of the object at all. *How* this result comes to pass is a difficult problem, to be solved, if possible, by the Theory of Knowledge; but *that* it comes to pass is an undeniable fact, if any real knowledge exists at all. Whatever theory may be advanced to explain the "origin of knowledge," every such theory must recognize the truth that subject and object are equally real co-factors in all real knowledge, or else must come under the ban of all theories which despise and falsify facts. The influence of the object is proved by the fact that real knowledge of it exists; the influence of the subject is proved by the fact that this real knowledge is limited and imperfect. But the very limitation of real knowledge of the object in itself is proof that such real knowledge exists; for nothing can be limited that is not itself real.

§ 22. Now let us inquire how the observer, as subject, and the family, as object, would be related, if the German Conceptualist Theory of Universals (namely, that the subjective universal concept, or "Vorstellung," and not the objective universal genus, is the real object of knowledge) were true.

It follows from the German Theory that, like husband and wife in the old common law, *the observer and the family are one, and the observer is that one.* According to this theory, the concept is the only real object of knowledge; the genus cannot be admitted to have any reality at all, as distinguished from the concept. But the concept of the family, in the case supposed, exists nowhere but in the observer's mind; hence the family, so far as it really exists, exists only in the observer's mind, and cannot exist at all outside of the observer himself.

The only apparent or plausible escape from this absurd conclusion is to argue that the family at least exists in the concepts of many observers, and therefore must exist outside of any particular observer. But to this argument the reply is obvious and crushing: namely, that "many observers," if thus unguardedly and most naively conceded to exist, would necessarily constitute a real objective genus, independent of our particular observer and all his concepts; and that, if one such real genus may exist and be known as separate from his concept of it, it is preposterously illogical to refuse to recognize another such genus in the family. The German Theory of Universals has but one logical terminus — Solipsism, or the philosophy which denies all real existence except to the solitary philosopher himself.

In short, the German Theory, if logically adhered to, altogether absorbs or extinguishes the object in the subject, the family in the observer, the universe in the theorist, and destroys thereby the possibility of *any real or scientific knowledge;* while, if not logically adhered to, it is totally worthless for science and philosophy alike. Further criticism of it is unnecessary here. The Scientific Theory of Universals, applied in practice, is the Scientific Method; and that will be the subject of our next paper.

HOSPITALS NOT CREATIONS OF CHRISTIANITY.

Christians are very apt to claim all the good things of the world as results of their religion, but sometimes we are compelled to prove to them that there were good things before the days of Jesus of Nazareth. This matter of hospitals is certainly one in which they must stand aside and allow "them of old time" to bear the palm.

Hospitals are evidently the outgrowth of dispensaries, and we are told that as far back as the eleventh century B. C. the Egyptians had medical officers who were paid by the State and who attended in some public place to prescribe for the sick who came there. These were qualified men, for at this early date there was a College of Physicians, and only those who were licensed by this College were allowed to practise. Some of these were specialists for the eyes, the teeth and the brain.

In Athens, in the fifth century B. C., we have the first mention of the word hospital, though dispensaries were common before that time into which patients were received, and in which doctors paid by the State sought to relieve the sufferings of humanity.

The Romans had public physicians at an early date, though for a long time they prided themselves on not having copied the Greeks in this particular. In the early days, every house was thrown open in times of sickness or accident.

> "For the Romans were like brothers,
> In the brave days of old,"

and hospitals were not needed where such free hospitality was exercised.

We may suppose, from a remark in the Bible, that the Jews had one hospital, for incurables; for Uzziah retired to a "several house" when he was pronounced to be afflicted with leprosy.

The Mexicans had hospitals in all their principal cities, which were well supplied with every necessary food and medicine, and even with surgical appliances, the study of anatomy being a necessary part of the curriculum of the men and women doctors who attended these institutions.

But to those who know anything of the life of Buddha, and who have heard anything of the precepts of self-sacri-

fice and benevolence that he taught, it will be no surprise to find that India is the home of the hospital, as the aim of this great Teacher was the endeavor to solve the way of saving men from disease and death. About 325 B. C., King Asoka commanded his people to build hospitals for the poor, the sick and distressed, at each of the four gates of Patua and throughout his dominions. Of these, Fa Hian, a Chinese pilgrim, writing about 400 A. D., speaks as follows: "The nobles and landowners of this country have founded hospitals in the city to which the poor of all countries, the destitute, the cripples, the diseased, may repair for shelter. They receive every kind of help gratuitously. Physicians inspect their diseases, and according to their cases order them food and drink, decoctions and medicines, everything in fact which may contribute to their ease. When cured they depart at their own convenience." Another Chinese pilgrim, writing in 648 A. D., mentions a multitude of these establishments. This open-handed generosity to the "poor of all countries" is a contrast to the deeds of the Teacher of Galilee, who announced that he had not come "save to the lost sheep of the house of Israel," and seemed to grudge the cure of those of other nations, though (according to the story) it cost him but a word to effect such cure.

The first Christian hospital was built by a Roman lady named Fabiola, in the fourth century A. D., so that it took some time for Christianity to begin to develop this good fruit, though Egyptians, Greeks and Hindus had long before shown the value of it.

Respecting insane asylums the record is as little in favor of Christianity. The Egyptians and Greeks cared for the insane in the precincts of some of their temples; the Mohammedans in the seventh century built asylums for the insane at Fez, while the first Christian asylum we hear of was built at Valencia in Spain in 1409. These pagans and unbelievers treated their insane patients with kindness, and sought to relieve them by diversions. It was left for Christianity to devise the mediæval modes of cure, — the prison, the chain, the rack, the stake, combined with every form of abuse that ingenuity could devise. This was in the palmy days of the church, when she had full sway. Now, reason and science once more assert themselves, and the modern followers of Hippocrates and Galen, having no belief in demoniacal possession, have no need to resort to the violent and abusive methods devised by ignorant priests for driving the demon out of his supposed quarters.

These items are sufficient to prove that, in the care of the sick and the insane, Christians have no right to ask, "What have unbelievers done for the world?"*

M. Emily Adams.

*I am indebted to an article in the *Westminster Review* for most of this information.

FATALISTIC SCIENCE AND HUMAN SELF-DETERMINATION.

THE SCIENTIFIC DILEMMA.

It is not the old theological question of Predestination and Freewill, that is here under any guise to be brought forward again; not that interminable, bootless strife, started with such baneful consequences to human progress by St. Augustine and Pelagius, and carried on with renewed fanaticism by Calvinists against Arminians up to the present day.

We, who build solely on natural experience, disclaim all knowledge of the eternal counsels of a world-creating Personality. For us, the perplexing, antithetical coincidence of divine omnipotence and omniscience with human depravity and free choice of action, has no substantial existence. Not the slightest foundation can we detect in nature for the inhuman creed, constructed with all the recklessness of theistic logic, by both the Catholic and the Protestant formulator of dogmatic Christianity. What huge masses of dispiriting gloom and dread has this cruel perversity of thought cast over the bewildered lives of fifteen centuries of credulous dupes!

From such abject surrender of human self-government and responsibility to the arbitrary decrees of an extrinsic Will, science has well nigh liberated our Western civilization. By demonstrating the intrinsically efficient interdependence and interaction of things, it has left no room between them for outside interference. But our thought, scarcely escaped from supernatural bondage, finds itself enthralled by a still more subtle and potent despotism. Let us not blink the fact: Science itself — our present science at least — involves a world-conception more stringently fatalistic than any ever invented by theology. The rigorously necessitarian drift of its leading generalizations makes a clean sweep of all imagined freedom. It forces the stream of natural events to flow in an inexorably predestined course.

The ancient Epicurean and Lucretian Atomism left at least freedom to the play of Chance and its infinite possibilities. According to our modern mechanical view, the first cast of the primordial world-material must have undeviatingly predetermined all its subsequent modes of aggregation and activity, with no possible opening for the fortunes of Chance.

The process of changing and becoming, manifest to perception as the motion of matter, is here expressed through a mathematical equation, in which cause and effect are in every case qualitatively and quantitively equivalent (Cause = Effect). Consequently, activity, of whatever kind, is made to consist in the mere transfer of definite amounts of qualitatively identical energy, involving only definite rearrangements of moved particles.

All causation in the physical world is thus held to be of a purely mechanical kind. All occurrences therein, mechanical modes of motion. All difference mere difference of such motion undergone by differently grouped particles, themselves inert and unchangeable. Not one among the unthinkable myriads, constituting the vast and varied range of physical nature, can under the mechanical sway budge a jot from its imparted course, save by force of a supervening mechanical cause, i. e. by the transfer of motion or energy through impact.

The relative positions, directions, and velocities of the nature-constituting particles at any one moment decide with mathematical rigor their position, direction, and velocity for the next moment. The present state of things being in this way with absolute precision the necessary outcome of the preceding state, it is clear that, for all times to come, all future distributions of such mechanically energized particles must fall into computable order as inevitably as the stars.

Evolution in nature can, from this point of view, find its explanation only in a definite mechanical disposition of the primordial world-material; a disposition in which all following changes and developments were already preconcertedly and unalterably involved. The mechanical world-conception, generally believed to be atheistical, is just the reverse. More stringently than any other Cosmology it presupposes an omnipotent and prescient originator and contriver of nature.

As scientists we are under the obligation of being courageously and frankly consistent. Let us be so. If the leading conceptions of our exact science are indeed correct conceptions; if all physical bodies are really composed of ultimate particles, indestructible and unchangeable; and if,— as implied in the principle of the Conservation and Convertibility of Energy,— all change in nature takes place through mere mechanical transfer of motion; it is obvious that the supreme explanation of physical phenomena of all kinds has to find its expression in a mechanics of atoms.

The secret of the manifold distinguishing qualities and properties of bodies has then to be sought solely in the mechanical disposition of their ultimate, undistinguished constituents. To this all-embracing generalization the constitution of organic beings can form no exception. The logic of exact science compels us to look upon their marvelously complex and adapted structure as simply and uncompromisingly the outcome of a mechanically necessitated distribution of their constituent elements. And the sundry modes of vital activity, so strikingly displayed by them — all of which are physical motions, however much expressive of intrinsic purpose some of them may appear to be — can under this aspect be likewise nothing but the mechanically exact effect of externally imparted energy.

This inevitable and momentous conclusion of the physical interpretation has not been evaded by those of our scientists who are deeply versed in physics as well as in physiology; such as Du Bois-Reymond, Helmholtz, Wundt, and others. Governed by the belief in the all-pervading consistency of mechanical laws, they cannot help being convinced that the supreme task of physiology lies "in the reduction of vital phenomena to the general laws of nature, and hence eventually to the fundamental laws of mechanics."

The attempt at a mechanical explanation of vital phenomena takes at present usually the provisional form of the heat-engine-theory. According to it, vital movements — the movements called voluntary of course included — are simply caused by the transfer of heat-energy to the muscular apparatus. And this mechanically imparted motive energy is thought to be derived from the direct combustion of food by atmospheric oxygen. The living organism is consequently regarded as an engine wholly driven by *outside influences.*

And, following the drift of this mode of interpretation, there is no escape from its crowning conclusion; the conclusion, namely, that all living beings are out and out mechanical automata: mere physical forms, whose movements can no wise be influenced by the mental awareness that happens to be an accompanying endowment of some of them.

It is certain, then, that the possibility of any kind of *intrinsically originated* activity on the part of living beings is strictly excluded by the leading principles of our present physical science. And it is very obvious that such utter dependence of every kind of activity on external compulsion would render pitifully illusory and ineffective our lifelong consciousness of voluntary effort and moral aspiration. Human emotion with all its hopes and fears, human ingenuity with all its imagined plots and inventions, human history with all its experienced throes and exultations, would count for nothing in this imperturbable scheme of physical happening. Everything in and about us, from instant to instant, the necessary cast of mechanical causation.

To such desperate straits does mighty science find itself reduced by consistent thought. And consistency is of the essence of it. A scientific theory breaks down the moment it is detected not precisely to cover all phenomena it aims to explain. Manifold subterfuges are resorted to by philosophical scientists to save their world-conception from the blind and helpless fatalism involved in the mechanical interpretation. But all in vain. The full import of its reasoning is easily gauged, and should be steadily born in mind when we undertake speculative excursions on scientific principles. All activities, human actions among the rest, being modes of motion, and all modes of motion being mechanically effected, it follows incontestably, that all present modes of motion can be nothing but the necessary mechanical outcome of previous modes of motion, which previous modes of motion have wrought their inevitable effect utterly irrespective of anything belonging to the realm of consciousness or mind.

No idealistic twist can here avail to impart the least practical significance to what is commonly deemed to be the motive and ethical efficiency of our will. When Professor Huxley, for instance, while courageously and consistently avowing the conscious-automaton-theory, is led to declare, "that we have as much reason for regarding the mode of motion of the nervous system as the cause of the state of consciousness, as we have for regarding any event as the cause of another," he has already strayed from the right path. For in the light of exact science, and indeed of all intelligible thought, a physical motion or moving piece of matter,— whether nerve-substance or any other material substance,— can be the cause of nothing but an equivalent motion of or in another piece of matter; never the cause of a conscious state. And when, after having in his scientific mood made consciousness emerge as the effect of physical activity, he sweeps in his philosophical mood round to the idealistic side, and makes now reversely molecular motion of the brain, together with all other physical phenomena, emerge as the effect, or rather as a mere phase, of mental activity,— he has certainly lost his way in a maze of incompatible views.

In a similar manner Mr. Herbert Spencer. When, forgetful of his assertion that all energy — potential as well as actual — is really kinetic energy (i. e. a mechanical mode of motion), he nevertheless allows at times such mechanical energy to be converted into mental states or modes; at other times conceives mental phenomena and physical phenomena to be merely parallel manifestations of one and the same fundamental force; and still at other times makes the ideal world of perception arise as a sense-stimulated transfiguration of a real, extra-mental world; while other considerations at other times incline him to believe that the mental world may, after all, be more fundamental than the physical; — he evidently does not well know what really to think regarding the puzzling relation subsisting in our world between the physical and the mental.

And when thinkers, who profess to be convinced of the absolute truths of the leading doctrines of natural science, notwithstanding such conviction, boldly declare that the will is determined by definite motives to definite modes of activity,— one cannot help being amazed at their tremendous leap in the dark.

A "motive" is a mental presentation or representation of an object of desire; is certainly something formed within ourselves. The will, upon which such motives are said to have a determining effect, is conceived as a potential faculty of desire within us; desire to realize objects ideally presented as motives. It is this faculty within us which, through the presence of a definite motive, is here held to be determined, or caused by it, actually to accomplish the realization desired. Thus far these volitional occurrences are all conceived as taking place within the *non-physical* part of a person's being. But the scene of action is now suddenly shifted to the opposite side. The activity, through which the will realizes its object of desire, consists in movements executed by the *physical* part of a person's being. A physical instrument is made to move and perform actions by means of a mere ideal play of mental states.

In their zeal to apply the law of causation — a law generalized from our experience of the physical nexus — to the mental and vital manifestations of organic beings, these intrepid positivists do not hesitate to play indiscriminate practical havoc with the exact science they theoretically deem to be irreversibly established on eternal principles. Contrary to mechanical laws — according to which all modes and amounts of motion or energy are externally and physically imparted from modes and amounts already subsisting — a non-physical being, *self-determined* by its own motives, is here held to call into existence, by force of its own incited

desires, new modes and amounts of energy; breaking thus clean through the physical nexus, and bluntly upsetting the supreme principle of the Conservation of Energy. Could our attempt at an interpretation of this most frequently experienced, and, moreover, self-executed natural performance, be more fancifully unscientific!

Evidently, when the organic stage of development is reached, the scientific plot has so thickened that our interpretative thought finds itself caught in a labyrinth of contradictions. Shall we ever extricate it from this deplorable confusion?

Self-determination — self-caused motion, or change of any kind — is emphatically declared by our present science to be an impossible occurrence. Yet, in order that Ethics may be constituted on a scientific basis, it is above all imperative that human self-determination, or the power to originate purposive movements, should be scientifically vindicated.

On a future occasion we shall try to find out whether or not this can be accomplished. EDMUND MONTGOMERY.

ABSENT, EVER PRESENT.

A viewless presence, ever near,
And thoughts that irrepressive rise,
Would seem to say, Thou still art here;
But ah! too dim are tearful eyes.

'Tis vain to think life's final hour
Closed all but memory of thy ways,—
The enduring fragrance of a flower
That graced our many sunny days.

So shall no thought, born of despair,
Invade our minds with doubt alloyed;
We cannot deem a work so fair
Was fashioned but to be destroyed.

With aimless purpose worked the power
That, like a child with some new toy,
Could hold thee for a fleeting hour,—
Could hold thee solely to destroy?

A. OBORNE.

THE "FUNDAMENTALS."

THE Christian world to-day believes that religion is dependent upon dogma for its existence. Orthodox Christianity holds that religion cannot exist without belief in the Trinity, the deity of Jesus, the fall of man, and the vicarious atonement, — "a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

But Paul wrote that "other foundation can no man lay than that which is laid, which is Jesus Christ." And Jesus, so far as we can learn, never mentioned the doctrine of the fall of man in Adam. Although this doctrine is fundamental to the whole orthodox scheme Jesus did not think it worth a single breath of his. Moreover, he could not have believed the doctrine of the Trinity, for he denied being himself the deity, when he said, "The son can do nothing of himself"; my "power is given me"; "of that day and that hour knoweth no man, not the son, but the Father only." And he never mentioned the atonement in the sense of a "sacrifice to reconcile his Father unto us."

Plainly, then, orthodox theology is not a religion founded on Jesus. The religion of Jesus, like that of Zoroaster, and of Buddha, and all true religion, was founded in the heart of man. The impelling of conscience to do the right, and the impelling of the emotions to do good, even beyond the demands of naked justice, constituted the religion of Jesus, of which his life and deeds were the outward expression.

When asked what should be done to inherit eternal life, he did not say, "Believe," as did Peter and Paul — lesser lights than he. He said, "Keep the commandments." "Which?" was further asked. "Do not kill, do not steal, do not commit adultery, do not bear false witness, defraud not, honor thy father and thy mother, thou shalt love thy neighbor as thyself." All humanitarian commandments! A solemn and sufficient answer to a solemn and important question!

Live a moral and a loving life. Observe that this was the characteristic in the teaching and in the life of Jesus. He founded religion in the conscience and affections; in a word, in the heart of man. And "other foundation can no man lay"!

Jesus may indeed have shared the beliefs of his time in regard to astronomy, astrology, demons, gehenna, anthropomorphism, and many other things. But he did not commit the stupendous error of founding religion on any dogma, however true or false. He appealed directly to the consciousness and the heart of man. And here is religion's foundation and witness to-day. It "never faileth."

In witness hereof, Confucius, Zoroaster, Buddha, Jesus, and Ethical Culture, have set their seal.

PERRY MARSHALL.

A VISION.

THE flowers in my garden were sleeping, and the night air was filled with their fragrance. But nature slept not. Low, sweet-speaking winds stirred the foliage, and the June night was filled with the sound of myriad insect-voices. The Mother-Earth I so love was fair; but my soul was full of the unrest of the great city which lay below my dwelling. Too well I knew the bitterness and sorrow on which its glittering lights shone. They banished rest. Therefore leaned I from the casement, and gazed on the Pleiades. Then had I a dream "that was not all a dream."

I stood alone on a barren rock. Below me lay quicksand, and a vast expanse of water, ebbing and flowing sullenly. To my right stretched long miles of marshy ground. Nor leaf nor flower met my gaze; not even a blade of grass broke the gray, flat expense. The only sound which fell on my ear was the sad murmur of that slow-moving, sailless sea. The sun shone; but no living thing rejoiced in its rays — no human eye marked the lights and shadows playing on rock and gleaming waters.

Then I knew that I stood alone on our earth ere yet life came upon it. In my desolation I cried aloud; but my voice was lost in the mourning of the sea. Then fell I on my face and wept.

When I arose, lo! the face of the country was changed. The wide plain was filled with verdure. I hastened to leave the barren rock, and soon stood amid tall green rushes. I pressed the coarse ferns and fronds to my breast with passionate emotion. We were akin, since they had life; and I was no longer alone on earth. A clear stream made its way seaward. I caught a glimpse of shining scales, as strange fish leaped towards the sunlight. A huge alligator lay sleeping on the banks. I did not shrink from the creature; rather did I love him even as we love our fellowmen. Such had been my desolation.

Soon the awful silence oppressed. It was the more appalling because of the unending mourning of the sea.

Gradually the scene changed. Great fern-trees and palms arose. The earth was firmer beneath my feet; and what a thrill of joy was mine when, far up in the blue above, I heard a bird's call. No nightingales's song had ever fallen so sweetly on my ear. Nearer and nearer it came. I caught a glimpse of a white wing. Alas! as it approached, a dark shadow fell athwart it. A winged thing mightier than itself held my bird with beak and talon. The white wings were soon stained with blood. The blessed voice which had cheered me was hushed; the bright eye closed in death.

I had longed for life — and, behold! all around me was death. Ever the weaker fell before the stronger; even the insect at my feet, clinging to its blade of grass, found a

prey in some tiny thing smaller than itself. Then saw I giant creatures that roamed through the vast plains and marshes at will — tearing down tall fern-trees in their might, and, again, turning and rending each other until the earth seemed to echo unending cries of pain, and over all was the stain of blood. Finally I saw creatures herding together that looked like beasts. Small and weakly they seemed; but, lo! one of them presently arose, stood upright, and walked.

As I watched him the sky became overcast. Lightning flashed from the laden storm-clouds. The thunder, at first low and distant, woke the echoes of the hills, and anon it rolled and crashed as if it would rend the eternal rocks. The poor creature on whom I gazed sank down in an agony of terror, and I saw him raise his clasped hands heavenward, with a stifled groan. Too well I knew the cry of the human. Poor, mean, and dull was the upturned, hardly human face — but the muttered sounds had breathed a prayer for mercy. I had witnessed the beginning of the Religion of Fear.

Again the scene was changed; trees and ferns vanished under great masses of ice which swept over the country from the Northlands. Song-birds were hushed; and once more the awful silence reigned, broken only by the occasional cry of some mammoth creature calling to its mate, or fiercely contending with one of its own kind.

The struggle for existence became desperate, almost hopeless. The half-human creatures who still survived made for themselves weapons of flint wherewith to slay the mighty brutes with which they contended. It was then I saw a man drag himself wearily from out a mountain cave, wrapped in the skins of the creatures he had slain. It was mid-day. He raised his patient, wholly unlovely face, and stretched out trembling hands sunward. As he felt the life-giving warmth the dawn of a smile broke over his uncouth features, and he muttered low words — human, because tender. I had witnessed the first worship of the Sun-god — the Religion of Love.

The earth, which had been clad with verdure, and beautiful exceeding, was now quite changed, save in one respect. As the struggle for life grew harder, such living things as survived the awful cold and barrenness kept up their eternal warfare more fiercely still. Even men fell upon one another, nay, devoured each the flesh of his brother-man. And still the weaker groaned and died, stricken down by the stronger; still the more intelligent lured the less intelligent to their destruction.

Then, when I saw these things, I cried aloud, in bitterness of spirit: "Give me back the barren rock, the mourning sea, where no life was." ELISSA M. MOORE.

[To be concluded in the July number.]

A STUDY OF RELIGION AND SCIENCE.

MANY writers have discussed the relations of Religion and Science, maintaining that Religion may be scientific, or may have a scientific basis. By that which is scientific we understand the knowledge, either physical or psychical, which has been or can be verified by observation and experience, which is clear, definite, and comprehensible by the human understanding, getting itself admitted and established by the canons of science both inductive and deductive, by new discoveries and all increasing knowledge.

Moral rules and conduct, like music and art, may and undoubtedly do come within the scope of definite knowledge; and there may be a science of Ethics. But Religion,— what is it, as it has been known through all the ages and states of barbarous, semi-barbarous, and civilized peoples, and as it is known in any of its existing forms, that it can be claimed to be scientific, or susceptible of scientific treatment? Has it any common, established meaning, any definite, recognized significance, to which we may appeal, and to which the method of science may rightly be applied?

Professor Max Muller says: "If there is a word that has changed from century to century, and has a different aspect in every country in which it is used — nay, which conveys peculiar shades of meaning as it is used by every man, woman, or child — it is religion." He states that it has at least three different senses in our own language, and adds, that the same uncertainty prevails in other languages.

Regarding his understanding of the term religion, Cardinal Newman says: "I mean the knowledge of God, of His will, and of our duties to Him." Kant treats religion as morality. Fichte considers it abstract knowledge having no relation to practical life. Schleiermacher called it "the sense of dependence on that which we cannot understand." Herbert Spencer says: "Religion under all its forms is distinguished from everything else in this, that its subject-matter is that which passes the sphere of experience." Webster's definition is, "the recognition of God as an object of worship, love and obedience; — any system of faith and worship." Rev. J. W. Chadwick writes: "Religion has always had a superhuman element, and this element has been so prominent that it is very doubtful whether a so-called religion which seeks to free itself from every superhuman element is, properly speaking, a religion."

With similar import Dr. James Martineau, arguing against Prof. Tyndall, makes three assumptions the basis and ground-work of religion: (1) The existence of an eternal mind; (2) that there is a divine moral government; and (3) that there is a spiritual communion of the human and the divine. And he remarks, "I venture to affirm that the essence of religion, summed up in these three assumptions, *is independent of any possible results of the natural sciences.*"

Professor Muller considers religion "the consciousness of the infinite," "the old consciousness applied to new objects, and reacted upon by them."

Now these definitions nearly all agree in one thing, which is, that religion has a superhuman element, is based on the assumed existence of an eternal mind, and has to do directly with a subject-matter which transcends experience. Beyond this agreement in what "runs overhead of Nature," there does not appear to be any general agreement, but, on the contrary, the widest diversity, a fact which certainly does not render the subject a prepossessing one for scientific study.

The preliminary question arises, Can a subject which lies beyond the sphere of experience be in any proper or true sense a subject of scientific study? Is it possible for the intellectual and reasoning powers,— which deal with the phenomena of the natural order of things, analyzing, comparing, and defining, including the recondite forces, principles, and facts of psychology and metaphysics no less than those of physiology and physics,— to deal also, and in like manner, with a subject which is supernatural, which belongs to another and entirely different order of existence? There is the best of reasons, as well as high authority, for maintaining that it cannot; that religion is not a subject for scientific treatment or proof, but, as Dr. Martineau puts it, "*is independent of any possible results of the natural sciences.*" There is no more profound or brilliant thinker on theological themes than Dr. Martineau, Professor in Manchester College, London. He writes:

"The radical antithesis between Religion and Science consists in this: that the former, proceeding on the data of our Voluntary and Moral faculties, *carries a supernatural interpretation through the universe*, . . . while the latter, proceeding on the data of our Perceptive and Generalizing faculties, discovers uniformities of phenomena, and accepts the conception of necessary law not only as the key to Nature, but as exhaustive and ultimate. Let the maxims which are self-evident in either of these sets of faculties

be applied to the sphere of the other, and the effect can only be *to discredit and dissipate the objects in that sphere.*"

The objects of religion are held to be immaterial and infinite. They cannot be defined, nor measured. Their relation to the natural world is negative and indeterminable. The ordinary and uniform operations, forces, and motions of matter are apprehended, measured, and defined by the scientific mind, and many of the unusual and most wonderful phenomena of Nature, likewise, are rationally explained as products of specific combinations of constant, natural forces; but the primitive mind explains all phenomena, especially the extraordinary, as produced by unseen spirits, which are understood, or taken for granted, to be persons like ourselves. Explosions of gas were once believed, and even by the learned, to be the avenging operations of *invisible spirits.* The term *gas* means ghost or spirit.

Religion implies a primitive, spiritual, or theological explanation of all things. It does not aim to prove it; it assumes the operation of "Will," like the human, existing apart from Nature, either in one supreme person, or in many invisible beings, as the creating and sustaining cause of natural things. It is the essence of religion to believe that all things come from pre-existing Will. Is this the teaching of science? Evidently not; for instead of resting in the arbitrary correlations of phenomena and events as of providential and divine occurrence, it invariably sets about finding a natural cause or reason for every occurrence, an explanation in accordance with established and already known analogies or sequences in Nature, under the assured conviction, generated by observation and experience, that all orders of sequence in Nature conform to law, law that is necessary and unchangeable as fate. This conviction is just as fundamental to Science as the faith in a personal Will in the generation of Nature is fundamental to religion. The existence of caprice or miracle in Nature is not known to science. It takes for granted that underneath appearance, however anomalous, there is law, even "absolute uniformity." It is not needful to stop here to explain how or why this is so. But it is simply a fact that it is so.

Now, on the other hand, religion has no such absolute, fixed law, and it is not the nature of "Will" to be tied by any law or necessity either in or outside of itself. The exercise of personal authority does not admit of any limitation or restriction of itself, and to say that God is bound in "the iron clasp of Nature," is to say that he is not what it is claimed he is. But how else can science know anything of God, or of an absolute force in Nature, except in this very uniformity which science everywhere finds and recognizes as part of Nature, indissoluble from it? To say that we may know God in total independence and abstraction from Nature, is to say that we must call into action, and put our reliance on, other and different powers and faculties than those of the ordinary human understanding, which are used and relied upon in scientific inquiry and deduction. It is to say just what the mystic, the prophet, the seer says, *to wit,* that the method of religion is didactic and authoritative, to see and foretell, not to reason, investigate, discuss, or prove. It is the method of "intuition" and "revelation," of supersensual and miraculous sight, "the inspiration of the Almighty," not subject to law, nor known in the natural order. Upon this ground religion may and does make its claim with much force and consistency. Not a few able churchmen and theologians, as well as some scientists, have held religion on these grounds, — as in no proper sense a subject with which Science has anything to do. It is here, in fact, that most religious people hold it, simply as a feeling which inheritance has greatly increased and strengthened. There is no disputing its existence and great power as a factor in human society and the individual heart. But it is the factor of *feeling,* long established, and enlisting thought in its service, rather than a rational deduction of the understanding, or a philosophic and thoroughly tested determination of the correct origin of things.

A. N. Adams.

[To be concluded in the July number.]

SELECTED.

THE FREE RELIGIOUS ASSOCIATION.*

Never shall I forget the enthusiasm excited by the invitation to the National Conference of "Unitarian and other Christian Churches" at New York, in April of 1865. The word "national" suggested an unbounded anticipation. The Southern Confederacy had been subdued. The old cause of division was removed. We were a nation. The great word was "union." The air tingled with hope. And, when the call was sent out for a meeting of all Christian believers, it was interpreted in the most generous sense as a summons to every true friend of religion of the liberal stamp, and was hailed as such by some who could be called Christian only under the most elastic definition. There was A. Bronson Alcott, for example, the well-known Transcendentalist and mystic. There were the so-called "radicals" in force.

But these were all doomed to disappointment; for it soon became evident that the leaders put a construction on the term "Christian" that excluded such as could not call Christ "Lord." Protest, however loud and clear, was vain. Some of the dissidents withdrew without more words. Others carried their remonstrance to Syracuse, where the Conference met the next year. Again their plea was of no avail. They were told that they might understand the objectionable phrase in their own way, but that the phrase itself must remain. This concession did not meet the point, inasmuch as the expression carried a peculiar meaning in the common mind; and any attempt to explain this away was regarded as flat denial coupled with hypocrisy.

This virtual exclusion occasioned the formation of the Free Religious Association. It can hardly be said to have been the *cause* of it; for even previous to the "conference" there existed an expectation of some larger, more comprehensive scheme of affiliation on grounds purely spiritual, with purpose purely humane. What this might be was indefinite, but the demand was urgent; and the Free Religious Association aimed at supplying that demand. There were one or two small confabulations in the late fall; but thoughts first took definite shape at a meeting held at Dr. Bartol's on Tuesday, Feb. 5, 1867, called by O. B. Frothingham, John Weiss, Edward C. Towne, Francis E. Abbot, and William J. Potter, with a view of considering the plan of forming a new association on the basis of free thought. At this meeting, bold words were spoken on both sides; and, after long debate, it was decided to call a public meeting. This was done by a committee consisting of O. B. Frothingham, W. J. Potter, and Rowland Connor. Thursday, May 30, was the day fixed on, Horticultural Hall the place, ten o'clock in the forenoon the hour. The speakers asked were R. W. Emerson, John Weiss, R. D. Owen, W. H. Furness, Lucretia Mott, Henry Blanchard, T. W. Higginson, D. A. Wasson, I. M. Wise, Oliver Johnson, F. E. Abbot, and Max Lilienthal. On motion of E. C. Towne, W. J. Potter, F. E. Abbot, R. P. Hallowell, H. C. De Long, Hannah E. Stevenson, were nominated a committee to report a plan of organization. In this the aim of the Association was defined as "being to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially invited to its membership, while membership" in it left "each individual responsi-

* Reprinted from *The Unitarian Review* for May.

ble for his own opinions alone, and affected in no degree his relations to other associations."

The hall was crowded. The spirit was jubilant. I well remember Mr. Emerson as coming in, making his way shyly to the front, listening attentively to the speaking, and finally being persuaded to come up on the platform and say something himself. He spoke again in 1869, was elected vice-president in 1877, and always cherished the idea which the Association had at heart. In fact, not many of the original friends of the organization ever abandoned it.

Not all that were invited to the first conference responded. Dr. Furness, for instance, never took an interest in the movement. Then, as the aim of the Association revealed itself, and the drift towards "liberalism" became decided, some fell away. It became more and more difficult to induce orthodox men to appear on the platform; and in 1870 the plan of an open court, where every believer could present his own statement, had to be abandoned. The Roman Catholics never sent a representative. A few left the Association because it was too religious; a few, because they did not find it religious enough. But, on the whole, the gains more than balanced the losses.

Mr. Frothingham was succeeded as president, in 1878, by Felix Adler, a man of earnestness and ardent humanitarian zeal, who remained in the seat till 1882, and declined a re-election on the ground, it was supposed, that the plan of the Association was not adapted to his purposes. Then came Wm. J. Potter, who fills the office now. The policy of the organization has not materially changed, although projects for rendering it more effectual in practical directions have been entertained from the earliest period and seriously attempted. The constituency continued about the same. Mr. A. B. Alcott was almost always on the platform. Mrs. Mott was often there. Rev. C. A. Bartol was a familiar and most welcome presence. T. W. Higginson rarely failed. There was always a distinguished company at the annual conventions. These were held on Friday of Anniversary Week, and at first consisted of three sessions, each introduced by an essay followed by discussion. Later, the evening was occupied by a social festival, at which there were short speeches. Some very remarkable papers were read before the Association, and some very striking speeches were delivered.

The constitution was never seriously departed from either in its letter or in its spirit. So strictly were these adhered to that on one occasion, early in the history of the Association, a prominent officer was rebuked for venturing a little remark on some opinion advanced by an essayist. Independence of thought and speech was not simply guaranteed, but respected. The temper maintained and enjoined was rationalistic, sympathetic, but on intellectual, not on sentimental grounds. It was a spiritual peace society, advocating fraternity among religions, disarmament of the sects, mutual appreciation of aims and motives, friendly recognition of service. When other faiths were eulogized, it was on account of their moral or spiritual implications. When Christianity was criticised, it was on account of its assumption of authority. There was never the least foundation for the charge that the Association set itself deliberately to the task of resuscitating the old religions, trying to reverse the natural order of development, and "carry religion back to its ante-Christian status and interpretation." As well say that Asia is superior to Europe, that modern civilization counts for nothing, that we must turn our backs on the present life. The notion is too absurd for even an enemy to entertain. Equally far out of the way were those who declared that the Association had no soul because it had no passion, no partizan feeling, no ecclesiastical or doctrinal enthusiasm, no proselyting zeal; because it was cool, comprehensive, humane; because it could overlook the temporal accidents of a creed and seek for the common origin of all creeds in the aspiring nature of man. This, this alone, and this always, was the main contention: that all religions had a common root; and, if their essential likenesses were more observed than their superficial differences, it was for the reason that the latter were felt to be superficial, and there was need of throwing emphasis on the grand symphonies of faith.

There is need yet, and they are not to be called heartless who tried to vindicate the worship of millions of human hearts. The majority of the leaders were or had been Christian ministers. They were idealists by temperament. They were reformers. They were ardent believers in the future of their kind. Their fault was that they hoped too much. Call such men "soulless"? A more reasonable complaint would be rather that they had an excess of soul; that they took a rose-colored view of human nature; that they were over-inclined to look at the best in religion; that they were Utopian in their expectations. So far were they from placing all faiths on a level that again and again their sense of the superiority of the later faiths came out; and when the president, in an outburst of enthusiasm, spoke of Christianity as "the queen of faiths," the statement was received with applause. Unquestionably, in a scientific sense, their central opinion was defective, as being not analytical enough; but surely the glowing sentiment of brotherhood in homage might make amends for such deficiency, at least in that uninstructed time, when a knowledge of the Oriental religions was less universal than it is now.

It should be said that the Association was not philanthropic in deed. It never pretended to be. Though there were outlooks in that direction, encouraged by its ethical leanings; though several eminent philanthropists connected themselves with it and lent it their support, evidently anticipating a practical sympathy with their projects; though attempts were made to lower it to social schemes; though some of its managers were restless under what seemed to them its inefficiency,— it would not be tempted from its purpose, which was the destruction of the sectarian temper. That indirectly it sustained social reforms by insisting on moral principles is most true. It laid stress on demonstrations of that kind. It hailed every advance in the methods and achievements of beneficence. Its great concern was with humanity; its cardinal idea was that of progress; its chief word was love. Still, it initiated no charity, it gave financial aid to no good works. Its mission was in the main theoretical. To maintain and diffuse the doctrine of the substantial sympathy of religions was the duty that called it into existence; and, however warm its wishes might be, its work lay in another sphere.

As early as 1870, it was proposed to hold public conventions in various parts of the country; and such were actually arranged. From year to year, for many years, meetings were addressed in the autumn. Speakers went to Detroit, Cincinnati, Toledo, Indianapolis, New York, Brooklyn, Philadelphia, New Haven, proclaiming the glad tidings of fellowship. Letters were read from Chunder Sen in India, from M. D. Conway in England, from D. A. Wasson in Stuttgart, William Lloyd Garrison, whose health alone prevented his taking an active interest in the society, Gerrit Smith, and many others in America. Everywhere the best elements gathered,— the thinking, working men and women. The audiences, as a rule, were not large; but they made up for quantity by quality. They were attentive and earnest. Sometimes we assembled in a Jewish temple, sometimes in a Christian church, sometimes in an opera house, sometimes in a hall. It was exciting, a trifle fatiguing, often amusing, always interesting and inspiring.*

* Not the least entertaining was the abuse that was heaped on us and on the Association. Here is a sample. The members will smile at reading the descrip-

It would not be fair to quote the antiquated comments given below, if they did not throw light on the history of the period, and demonstrate the need of such an association as this. These condemnations from orthodox quarters were really less grave than accusations from Unitarians. A distinguished Unitarian preacher deliberately charged us with countenancing free love, in these printed words, which he allowed to stand: "As a body, the Free Religionists are committed to the most extreme theories that prevail in relation to family life." This inference might be justified if the liberty claimed by the society had not been liberty within the limits of religion. Nothing was said about freedom of *irreligion*, of injustice, dishonesty, infidelity. Certain things were taken for granted as principles,— the laws of nature, for instance, the rules of morality, loyalty, truthfulness, the upright life. Free so-called atheists were invited, and came; but it was assumed that they were atheists in name only, and, when they proved more than that, they withdrew on the plea that the Association was too religious for them. Had the man read carefully, he would never have made such a charge. But the best men, and with the best intentions, misconceived. It was with a shock of surprise that I read in the *North American Review* for October, 1887, an article by James Freeman Clarke on the question "Why I am not a Free Religionist," in which he defined Free Religion as "individualism in religion," said it was "independent of historical and traditional influence," "with no past behind it," "incompatible with the law of evolution," "cuts itself loose from the past." Dr. Clarke was probably misled by the indulgence shown towards the ancient religions, and imagined that we placed all faiths on a level, proclaiming an equality of worship, asserting that one man's notion was as good as another's, that there was no advance in conception. This *would* have involved a denial of the past, and been incompatible with any law of evolution. But this was never maintained. On the contrary, the absolute was held steadily in view, and superiority was gladly conceded to the later creeds. When so fair-minded a man, one who had been at our meetings and had studied our movements, so completely misunderstood it, the calumnies of ill-wishers should not seem strange. But it is unaccountable that any one who had considered the Report of 1870, which contained statements by D. A. Wasson (The Nature of Religion), Samuel Johnson (The Natural Sympathy of Religions), I. M. Wise (The Universal Elements in Judaism), W. H. Channing (The Religions of China), and W. J. Potter (The Religions of India), not to speak of other statements in this peculiarly representative number, could have fallen into such a mistake.

The series of lectures in Horticultural Hall was begun in 1869 at the suggestion of Sidney Morse (editor of the *Radical*) and Edwin Morton. The fact that they were commenced independently of the Free Religious Association proves that a desire for more liberal fellowship already existed, and that the Association was itself merely an indication of the tendency of the time. They were adopted by the Association in 1871, after two seasons of trial. With two or three exceptions, the lecturers were the same. The topics were unaltered. The spirit was preserved. But the management was more even. They were continued seven years under the new conduct. Among the lecturers were Wendell Phillips, Julia Ward Howe, John Weiss, T. W. Higginson, F. E. Abbot, W. J. Potter, D. A. Wasson, Samuel Johnson, Samuel Longfellow, E. S. Morse, John Fiske, M. D. Conway, W. H. Channing, S. R. Calthrop, J. W. Chadwick, Edward Atkinson, Alpheus Hyatt, J. S. Dwight, Mary A. Livermore, E. D. Cheney, Mrs. Leonowens, Mary Grew. Some of the lectures were exceedingly interesting and brilliant. A few were circulated as pamphlets, and became rather famous. All were real contributions to the subject treated of. A leading orthodox paper was so much impressed by their power that it called the lecturers "the twelve apostles of heresy," a phrase more complimentary than correct. For Mr. Phillips claimed to be a Calvinist after a sort. Mrs. Howe belonged to Dr. Clarke's church, and W. H. Channing was anything but a heretic in belief. There was, in fact, no doctrinal standard. Cordial sympathy with practical aims was the sole bond of union. All were lovers of intellectual liberty. All were hostile to the spirit of sectarianism.

I have said that the Free Religious Association was a symptom of the desire for larger fellowship which was already in the air. Another symptom of this desire was the establishment of the Radical Club, which began at the same time with the Free Religious Association, had the same design, and at first bore the same name. It was, indeed, a less formal and public version of the organization. C. A. Bartol, Wendell Phillips, D. A. Wasson, John Weiss, T. W. Higginson, were pillars of the Radical Club, as they were of the Free Religious Association; but those — like Mr. Emerson — who disliked the publicity of the latter found a congenial place in the hospitable parlors of Chestnut Street, where there were no reporters, and where the talk was largely unpremeditated. I recall some delightful papers read there, and many living discussions.

The *Index* was begun in November 1869, and was discontinued in 1880. Then the Association took it, and it was conducted by W. J. Potter until the winter of 1886. The first *Index*, it need hardly be said, was never an organ of the Association, but was independent in origin and purpose. Still, it was in close sympathy with it; and the Association had a department in the paper until the second volume, in 1871. With the last issue of 1870, this was closed for business convenience entirely. At the same time it should be said that the aims of the two were quite different. The *Index* was the more aggressive, the other was more conciliatory. The "Fifty Affirmations" of Mr. Abbot, his "Impeachment of Christianity," his "Socrates and Jesus," can never be forgotten. They were masterpieces of clear thought and bold expression. Then, while the Free Religious Association had in view simply the destruction of the sectarian temper, the *Index* meditated the complete divorce between religion and government, the absolute secularization of the State in all departments, the abolition of chaplaincies, the exclusion of the Bible and of religious exercises from public schools, the discontinuance of Fast and Thanksgiving Days by legal appointment,— in a word, the separation of civil and ecclesiastical functions. This thesis was maintained with astonishing force and cogency, and was connected with very radical sentiments on every kindred subject; but its line of argument was its own, and it even fell into controversy with a member of the Association, who disliked iconoclasm and literalness.

Not long ago I heard the Free Religious Association violently assailed because it did nothing but talk. That is true: it never pretended to do anything else. What it aimed at could be accomplished in no other way. The evil

tion of them: "After Mr. Frothingham, who, having constructed an Olympus wide enough to take in any kind of God and no God, seemed to be utterly indifferent as to which creed or which God any one should accept, if only he should not scowl or make faces at the others, came Rev. D. A. Wasson, an iron-gray man with a good deal of steel, evidently, in his nature; for he presented an argument for natural religion that was as wiry and philosophically exact as one could ask. Mrs. E. D. Cheney followed,— a woman who, having forgotten or having never heard what Christianity had done for her sex, added her very small intellectual mite towards bringing it into contempt. Quite the feeblest performer of the occasion was Mr. Francis E. Abbot. After the intermission, Mr. Vickers of Cincinnati led the debate in a very tedious speech. Then came a Mr. Russell of Salem, bristling all over with free religious quills. Then came that dear, grandmotherly old woman, Mrs. Lucretia Mott. And out from under a lace cap, and with a little piping voice, and with a very goody-goody smile, she expressed her joy that all had been so ready to speak their mind. To gather up my impressions" (says this reporter), "I should say that two things characterized the convention pre-eminently,— the absence of any positive spirit of religion or any definite conception of the meaning of the term, and a boundless abuse of the religion of Jesus Christ. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing."

it was organized to correct was moral; and no attempt to remedy practical abuses succeeded, although such efforts were made, and there was a good deal of restlessness on account of the seeming inefficiency. There *was* nothing but talk, and there was a large quantity of it, not always strictly pertinent to the point in hand. But it was talk to some purpose, for the evil was abated. Numerous minds were freed from the bondage of superstition; many were reassured, quieted, their questions answered, their fears removed; some declared themselves consoled. One of the leaders in the advanced Unitarianism at the West was prominent as a speaker on the platform of the Association, and is known through Illinois as a powerful worker in all efforts for the improvement of society and the elevation of character.

The question has often been raised — it was more than ten years ago — whether the Free Religious Association has not finished its work, whether the time has not come for it to disband. A few days since, I myself was of opinion that it had; but now, on reflection, I am inclined to think that its day is not over. True, advanced Unitarianism has got abreast of it; but advanced Unitarianism is not, as yet, very strong. True, the orthodox churches are wider than they were. The broader sects are on good terms with conservative Unitarians. A man like Mozoomdar — eloquent, handsome, stately, of dignified presence and graceful demeanor — is welcomed in all pulpits. A well-reputed Turk or Chinaman might be. Fashion has more to do with that than principle. There is no reason to think that the apostle who put charity above faith and hope had any considerable influence in the matter. Within two or three weeks a distinguished doctor of divinity in Hartford gained credit for a noble liberality by saying in a sermon that he would open his communion to any one who, in addition to leading an upright life, believed in God, Christ, Duty, and Immortality. "The Christian Church," he declared, "ought to be wide enough to include all Christian life." This is not going very far in the direction of the Free Religious Association. It is enlarging the circle of "Christian" fellowship, nothing more.

In 1885, the president of the Association, W. J. Potter, spoke these words in his opening address before the convention in May, along with some brave utterances in regard to the value of thought over sentiment in religion:

> Human society in respect to religion is passing through a process of organic evolution, and every organic movement is purposive. It carries its aim in its own bosom. Now, the Free Religious Association voices this progressive organic movement of the vital elements of all the specific religions forward to some finer achievement for truth and human welfare. It does not attempt to manipulate these vital elements. It seeks to put them into no close corporation. Rather does it hold itself plastic to their power. It establishes a free platform, but a platform that faces the future,— a platform which not only accords hospitality to all earnest, present views, however differing, but which distinctly prophesies the downfall of the power of creeds and of the antagonistic claims of ecclesiasticism, and the coming in of the era of the commonwealth of man. Towards that end the vital forces of religion, under the shaping constructive power of emancipated thought, are moving; and this is the significance of the Free Religious Association to at least one of its members.

In 1886, he said: —

> In more specific ways, too, can the Association do a needed, practical work. There are laws on the statute-book interfering with religious freedom and equality that need mending. These laws may be partially obsolete; but they are valid laws so long as they are not repealed, and they are not infrequently invoked to the doing of great injustice. Such are the laws that disqualify a witness in court because of his religious opinions, or that permit his testimony to be discredited, if it be shown that he holds agnostic or atheistic opinions. Such are the laws which attempt to make a contract on Sunday so illegal that a gross fraud may be perpetrated in a Sunday trade, and the defrauding party may legally escape punishment, and his victim can receive no redress,— not even recover the goods out of which, under shield of the holy day, he has been cheated. The laws generally that pertain to the observance of Sunday need recasting, in order to prevent the hypocrisy and insincerity which now so largely prevail in the use of the day, and in order to bring law and usage into sympathy with the more rational and humane ideas of the present age. In all these directions the Free Religious Association has done some work: it has made an effort, though not attaining success as yet, before the Massachusetts legislature, for the amendment of some of these unjust laws; but this kind of work might be enlarged and systematized, and made much more effective. Our members in different States might be drawn into it, more general information gathered and circulated in regard to the various State laws, and a more regularly organized endeavor be made for carrying the needed reforms. With regard to the Sunday laws, in particular, this Association, as the secretary said in his report last evening, might pioneer the way to more consistent and just legislation.

This is looking forward to a long future. Perhaps such work can be better done by a new, larger, more secular body; a body composed of eminent men, divines or civilians; a body of scholars, thinkers, writers, working together as people interested in the deeper problems of knowledge; without doctrinal prepossessions, and without an ill name for radicalism or innovation. Such a body has been suggested,— an institute for moral and religious science. When some such fellowship shall be formed, the Free Religious Association may retire, not because it has done its work, but in order that its work may be completed. The purely scientific aims of the Association must be emphasized more and more. Practical beneficence is taken up by organizations especially adapted to that study. Sentimental considerations may be abandoned to preachers who strive after instant impression. The task of reconciling incompatible schools of thought had better be given up altogether. Let intellectual things be intellectually dealt with. The discussions ought to be adapted to students, not to miscellaneous assemblies who cannot pronounce on their merit. Ours is an age of knowledge, and in no department is knowledge more in requisition than in that of religion. Though the ancient methods of the Association were accounted dry, and complaint was made that the brain was overworked, yet were the statements, as a rule, too popular and sparkling to be valuable for instruction; the demand for edification was imperative, and interfered with the rational treatment which is at present incumbent on all wise men.

O. B. Frothingham.

BOOK NOTES.

Pioneer Pith: The Gist of Lectures on Rationalism. By Robert C. Adams, Author of "Travels in Faith from Tradition to Reason." Truth Seeker Co., New York. 100 pages, 25 cents.

To give the titles alone of the twenty brief articles in this little book will show its value as a propagandist work at a low price: Pioneer Pith, Evolution, the Principles of Liberalism, the History of Religion, the History of Christianity, Hebrew Mythology, the Pagan Origin of Christianity, Modern Criticism of the Bible, Prophecy, the Resurrection of Jesus, Creeds, Religion — is it Permanent? Theism and Atheism, the Origin and Growth of Morality, the Promotion of Morality, Sabbath Observance, Ancient Morality, What have unbelievers done for the World? Christianity and Civilization, the Secular New Year. These articles average less than five pages each, and we do not know where a more comprehensive or pointed treatment of the same topics can elsewhere be found in such condensed and readable form. It would seem to be just the book often wanted to hand to the modern "religious inquirer," and the price is low enough for any earnest radical to circulate it by the half dozen. It lacks nothing of its author's customary directness; it is a broadside against popular "faiths," and at short range, so that the enemy's decks are swept clean. Yet it is moderate in tone and chaste in language, and we have failed to find anything in it that is not true, or that ought not to be said.

Profit Sharing between Employer and Employee. By N. P. Gilman. Boston: Houghton, Mifflin & Co., 1889. Pages 470, $1.75.

We do not hesitate to speak of this book again; it aims at large helpfulness. It gives an impartial history of the numerous trials of profit sharing at home and abroad, a clear exposition of the different features of the system, a thorough analysis of the results it has had, and a candid argument for its further extension. The widespread interest to-day in its subject matter will doubtless keep the book prominently in demand for a long time.

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